



The Library  
of the  
**CLAREMONT**  
SCHOOL OF THEOLOGY

1325 North College Avenue  
Claremont, CA 91711-3199  
1/800-626-7820

THE MAGICAL BOOK OF MARY  
AND  
THE ANGELS:  
IN ENGLISH TRANSLATION

by Marvin W. Meyer

THE  
INSTITUTE  
FOR  
ANTIQUITY  
AND  
CHRISTIANITY

The  
Claremont  
Graduate  
School

OCCASIONAL PAPERS  
NUMBER 38

ENTER FOR BASIC RESEARCH  
THE ORIGINS AND MEANING  
OUR CULTURAL HERITAGE:

THE ANCIENT NEAR EAST

THE CLASSICAL CULTURE  
OF GREECE AND ROME

THE BIBLICAL WORLDS  
JUDAISM AND CHRISTIANITY

ngels  
7.  
pers  
ces  
1800.  
erg.  
5.  
II.  
ers

OCCASIONAL PAPERS  
of  
THE INSTITUTE FOR ANTIQUITY AND CHRISTIANITY

Editor: Jon Ma. Asgeirsson

EDITORIAL BOARD

James M. Robinson & Karen J. Torjesen

Robert H. Eisenman

James D. Hester

Ronald F. Hock

F. Stanley Jones

Karen L. King

Rolf P. Knierim

Burton L. Mack

Marvin A. Sweeney

Marvin W. Meyer

Edward N. O'Neil

Birger A. Pearson

Gesine S. Robinson

James A. Sanders

Tammi J. Schneider

Teresa M. Shaw

The OCCASIONAL PAPERS are published by the Institute for Antiquity and Christianity, 831 North Dartmouth Avenue, Claremont, CA 91711-6178 for the members of the Society for Antiquity and Christianity. Annual fees for Society membership are \$50.00. The annual library subscription fee to both the BULLETIN and OCCASIONAL PAPERS of the Institute for Antiquity and Christianity is \$50.00. Individual copies of this paper may be acquired from the Institute for a prepaid fee of \$10.00. This issue was produced in March and distributed in April of 1997.

BF  
1600  
.M34/3  
1997

Theology Library

SCHOOL OF THEOLOGY  
AT CLAREMONT  
California

**The Magical Book of Mary  
and the Angels**

**Marvin W. Meyer**

Chapman University, Orange

**Introduction**

The Coptic text translated here (P. Heid. Inv. Kopt. 685) is a part of the substantial manuscript collection of the Institut für Papyrologie of Ruprecht-Karls-Universität, Heidelberg. P. Heid. Inv. Kopt. 685 is a parchment codex, consisting of 20 pages (= 10 leaves or 5 sheets), with a variety of spells and recipes of magic, or ritual power. Of the spells and recipes, two dominate the codex: the prayer of Mary (2,6-8,29) and the adjuration of the nine angelic guardians, or guardian angels (12,1-16,7). Hence, I have assigned a title for the codex, "The Magical Book of Mary and the Angels," after the contents of the book.

angels  
97.  
apers  
nces  
1800.  
berg.  
85.  
•  
II.  
pers

P. Heid. Inv. Kopt. 685 is also a palimpsest, and the magical spells and recipes constitute the second text copied onto the parchment. The earlier text has been studied in some detail by Hans Quecke ("Palimpsestfragmente eines koptischen Lektionars"), who tentatively assigns the text to the ninth century. Quecke concludes that this earlier text is a part of a Coptic lectionary, written in two columns, with readings from the apostle Paul for certain religious holidays. Although the holidays are not specified and the months are not named in the material that has been preserved and is legible, an extant title and several rubrics (or portions of rubrics) clarify the use of the text. The title describes the text as providing the readings for holy festival days in the Coptic church calendar. The following are examples of two of the rubrics: "[1. Read] this on day 1 [...]. . . [2.] Read this on day 2. (The) apostle." The first reading, for day 1, is 2 Corinthians 5:17-6:4a, a passage that was to be read, as elsewhere, on New Year's Day, the first day of the Egyptian month Thoth (August 29): "So if anyone is in Christ, that person is a new creation. The old things have passed away—look, they have become new" (5:17).

The second, magical text of P. Heid. Inv. Kopt. 685 was probably copied onto the parchment sheets sometime around the mid-tenth century. Prior to this, however, the Coptic lectionary was disassembled and the earlier text erased for subsequent textual use. The parchment leaves were trimmed, and rotated 90 degrees, so that the sheets comprising the present codex are the leaves of the previous codex. The parchment sheets were most likely assembled into the present codex before the magical text was copied. Ink traces (at the ends of several lines) that carry from one page of the present codex onto another page (and onto another sheet) indicate that the sheets must already have been assembled into this codex at the time that ink was applied. The parchment sheets were perforated and three leather thongs inserted and tied to form the present single-quire codex. Pages 1 and 20 (sheet 1, hair side [?]) were left blank, to function as a front and back cover.

"The Magical Book of Mary and the Angels" is published, for the first time in its entirety, in my critical edition, *The Magical Book of Mary and the Angels* (P. Heid. Inv. Kopt. 685), with Coptic text, English translation, commentary, and photographic plates. The translation published in this Occasional Paper is taken, with permission of the publisher, from this volume. Portions of the text were previously translated or discussed in Angelicus Kropp, *Der Lobpreis des Erzengels Michael* and *Oratio Mariae ad Bartos*, and Hans Quecke, "Zwei koptische Amulette." For a detailed discussion of issues in the magical text, see my edition.

I would also like to note here, as I noted in the prefatory material in the critical edition, that at the 6. Internationaler Koptologenkongress, held in July 1996, Stefan Jakobielski, Director of the Polish Archeological Expedition to Old Dongola in the Sudan, indicated that this archeological work has yielded a series of Greek and Coptic texts written on the walls of a crypt, among them a Greek version of the magical prayer of Mary found in P. Heid. Inv. Kopt. 685. At the same meeting, a colleague who is a Copt told me that during his childhood his family used an Arabic version of the same prayer of Mary, and that even today a Coptic church in Cairo celebrates the power of Mary who dissolves iron fetters. In August 1996 Gergis Daoud Gergis and I visited this church, and there we saw, adjacent to a chapel on the right, a modern painting depicting Mary praying and Matthias being delivered from bondage. Such is the geographical and chronological extent of use of some of the traditions reflected in P. Heid. Inv. Kopt. 685.

angels  
97.  
apers  
nces  
1800.  
berg.  
85.  
II.  
pers

CCSU 26 JAN 88 37355314 CSINAC

**Works cited**

Kropp, Angelicus M. *Der Lobpreis des Erzengels Michael (vormals P. Heidelberg Inv. Nr. 1686)*. Brussels: Fondation égyptologique reine Élisabeth, 1966.

\_\_\_\_\_. *Oratio Mariae ad Bartos: Ein koptischer Gebetstext aus den Giessener Papyrus-Sammlungen*. Berichte und Arbeiten aus der Universitätsbibliothek Giessen, Vol. 7. Giessen: Universitätsbibliothek, 1965.

Meyer, Marvin W. *The Magical Book of Mary and the Angels* (P. Heid. Inv. Kopt. 685): *Text, Translation, and Commentary*. Veröffentlichungen aus der Heidelberger Papyrussammlung, Neue Folge, Nr. 9. Heidelberg: Universitätsverlag C. Winter, 1996.

Quecke, Hans. "Palimpsestfragmente eines koptischen Lektionars (P. Heid. Kopt. Nr. 685)." *Muséon* 85 (1972): 5-24.

\_\_\_\_\_. "Zwei koptische Amulette der Papyrussammlung der Universität Heidelberg (Inv. Nr. 544b und 564a)." *Muséon* 76 (1963): 247-65.

**Translation**

(2)

This is the 21st prayer (that) the virgin<sup>1</sup>  
Mary spoke (on) the day (of) her<sup>1</sup>  
falling asleep. It restrains all the powers of<sup>1</sup>  
the adversary (and) it cures every<sup>5</sup>  
disease and every sickness, in peace, Amen.<sup>1</sup>

Now Mary lifted up her eyes<sup>1</sup> to heaven,  
toward God almighty.<sup>1</sup> She said,  
I entreat you today,<sup>1</sup>  
who exists for ever.  
I praise you<sup>10</sup> today,  
Yaō, who is coming upon the<sup>1</sup> clouds of heaven,  
Sabaōth, who is<sup>1</sup> stronger than them all,  
who exists<sup>1</sup> before all the aeons,  
before<sup>1</sup> heaven and earth appeared.<sup>15</sup>  
Heaven became for you a throne<sup>1</sup>  
and the earth a footstool for<sup>1</sup> your feet.  
Listen to me today,<sup>1</sup>  
through your great, blessed name.<sup>1</sup>  
Let all things submit to me,<sup>20</sup>  
for I am Mary,  
I<sup>1</sup> am Mariam,  
I am the mother<sup>1</sup> of the life (of) the whole world,<sup>1</sup>  
I myself am NN.  
Let the rock<sup>1</sup> split before me today,  
let the iron<sup>25</sup> dissolve before me today,

(3)

let the demons withdraw<sup>1</sup> before me today,

angels  
97.  
apers  
nces  
1800.  
berg.  
85.  
II.  
pers

let the powers<sup>1</sup> of the light appear<sup>1</sup> to me,  
 let the angels and the<sup>5</sup> archangels appear<sup>1</sup> to me today,  
 let the doors that are bolted<sup>1</sup> and closed <open> for me,<sup>1</sup>  
 at once and quickly,  
 so that<sup>1</sup> your name may become my helper<sup>10</sup> and life,  
 whether in all the day<sup>1</sup> or in all the night.<sup>1</sup>

Atōnai Cherem Atōma<sup>1</sup>  
 Chialas Babōth Stieph<sup>1</sup>  
 Ba Satha Chithi Tha Sabaōth,<sup>15</sup>  
 God, listen to me today,<sup>1</sup>  
 you who are seated upon your<sup>1</sup> exalted throne,  
 before whom there tremble<sup>1</sup> all spirits,  
 those of heaven<sup>1</sup>  
 and those of the earth  
 and those who are under<sup>20</sup> the earth  
 and those who are in the air,  
 who<sup>1</sup> are troubled before your great,<sup>1</sup> holy name,  
 which is

(4)

Yaō Sabaōth Atōnai<sup>1</sup> Elōi,  
 you who destroy everything<sup>1</sup> in which there is malice,  
 all acts of magic<sup>1</sup> and sorcery (that) happen<sup>5</sup>  
 through wicked and<sup>1</sup> meddlesome people,  
 whether blindness<sup>1</sup>  
 or lameness<sup>1</sup>  
 or speechlessness  
 or headache,<sup>1</sup>  
 or attack of the demons,<sup>10</sup>  
 whether having a fever  
 or<sup>1</sup> being troubled  
 or depressed<sup>1</sup>

or hemorrhaging  
 or<sup>1</sup> having pain from the demons,<sup>1</sup>  
 or oil or fruit<sup>15</sup> <or> (?) a potion in a jar (?).

In short,<sup>1</sup> let whatever he has be eradicated,<sup>1</sup> through your great, holy name,<sup>1</sup>  
 from NN. Let NN become safe<sup>1</sup> in his body, and his entire body<sup>20</sup> become  
 strong, his sinews<sup>1</sup> and his bones, and his flesh become<sup>1</sup> safe from all<sup>1</sup> magic  
 of people and all attacks of the<sup>1</sup> demons of the day and the night,<sup>25</sup> whether  
 fates or gods.

(5)

Punish the demons of the<sup>1</sup> day and of the night, that they may<sup>1</sup> withdraw from  
 NN and he may become<sup>1</sup> completely safe in his body<sup>5</sup> and his soul and spirit.  
 Let him know<sup>1</sup> that you are God and there is no<sup>1</sup> other besides you,

lest<sup>1</sup> the nations say,  
 There is no help<sup>1</sup> for them.

For you are the Lord<sup>10</sup> Sabaōth,  
 the great one in the heavens and<sup>1</sup> upon the earth.  
 Everything you wish<sup>1</sup> you do.

I adjure you today,  
 by<sup>1</sup> the salvation (of) your 24 bodiless<sup>1</sup> elders,  
 whose names are<sup>15</sup>

Bēth Bētha Ruēl Matatiēl<sup>1</sup>  
 Riēl Richaēl Chōbanta Chōmē<sup>1</sup>  
 Eicham Mam Sabaōth Rōēl<sup>1</sup>  
 Nōēl Nōēl Umiēl Tatiēl<sup>1</sup>  
 Katatiēl Zariēl Ariēl Yaō<sup>20</sup>  
 Bētha Patruēl Sakia Ariēl<sup>1</sup>  
 Release me, NN, today.

I beg and<sup>1</sup> I invoke you today—

angels  
97.  
apers  
nces  
1800.  
berg.  
85.  
II.  
pers

I, NN—<sup>1</sup>

that you send me your holy<sup>1</sup> power,  
and it cleanse all spirits<sup>25</sup> of disease  
that inhabit the body of NN.

Let<sup>1</sup> them flee from all magic,  
and let him become<sup>1</sup> strong (in) his body

(6)

and soul and his spirit.

Let him know<sup>1</sup> that he has help<sup>1</sup> in the Father in heaven.

Amen,

Jesus,<sup>1</sup> Amen,

Jesus Christ, Amen,

Jesus, Amen,<sup>5</sup>

Jesus Christ, Amen,

the faith of the<sup>1</sup> Nicaeans,

Amen, Amen, Amen, it is so!<sup>1</sup>

Sanctus, Sanctus, Sanctus, Lord Sa<sup>1</sup>baōth!

Heaven and earth are full<sup>1</sup> of (your) (?) holy glory!

You are holy,<sup>10</sup> you are holy, you are holy,  
who is seated<sup>1</sup> upon the chariots of the cherubim,<sup>1</sup>  
with these great creatures drawing<sup>1</sup> them,

each one<sup>1</sup> of them having 6 wings,

Bathuriēl, the Father (of) what is heavenly<sup>15</sup>

and what is earthly,

who is seated on high,<sup>1</sup>

appear to me,

Marmaruēl

Marmaruniēl

Marmaruel<sup>1</sup>

Marmaruniēl

Marmaruē<sup>1</sup>

Marmar

Marmar

Marmam,<sup>20</sup>

you who struck the sea by your holy power,<sup>1</sup>  
come to me today,  
great<sup>1</sup> God who is in heaven.

I adjure you today,<sup>1</sup>

(by) the salvation (of) your 7 archangels,<sup>1</sup>  
who were with you before you<sup>25</sup> created Adam,  
the first human:<sup>1</sup>

May they come to me today,<sup>1</sup>  
and watch over and protect the body of NN.

(7)

I adjure you today, Michaēl,  
and<sup>1</sup> Gabriēl, Raphaēl, Suriēl,<sup>1</sup> Salaphoēl, Azuēl,  
and the name(s) of the<sup>1</sup> powers that I have named:<sup>5</sup>

Let Michaēl be at his right,<sup>1</sup>

until <I> save NN,

yea, yea, at once,<sup>1</sup>

Gabriēl be at <his> left,

until I<sup>1</sup> take from him all pain and fear,<sup>1</sup>

let Raphaēl place a crown upon his<sup>10</sup> head,

let Suriēl sound the trumpet before<sup>1</sup> him,

let Rakuēl give glory and<sup>1</sup> favor to him

in the presence of all<sup>1</sup> the generation of Adam

(and) all the children<sup>1</sup> of Zoe,

through the name of Yaō Sabaōth.<sup>15</sup>

angels

97. apers

nces

1800. berg.

85. \*

II. pers

Let him become safe

through the name of Atōnai<sup>1</sup> Elōi,

let him become safe

through the name of Yaō<sup>1</sup> Sabaōth Uriēl,

the great God<sup>1</sup> in heaven.

I adjure you today,

LCG 26 JAN 88 3783814 CSIMAC

you of (?) these<sup>1</sup> great, holy powers,  
Mēs Bētha<sup>20</sup> Phraggis.

I adjure (you) today  
by your<sup>1</sup> 24 veils that you made  
through<sup>1</sup> your wisdom,  
yea, yea!

I adjure (you) today<sup>1</sup>  
by the chalice of blood  
from which the angels<sup>1</sup> drank,  
until they received holy spirit,<sup>25</sup>  
that (you) send me your holy hand<sup>1</sup>  
upon the water and the oil<sup>1</sup>  
set before me—  
me, NN—<sup>1</sup>  
and let her come down upon them,

(8)

namely, St. Mary, the holy virgin,<sup>1</sup>  
and bless the water,  
that it become<sup>1</sup> salvation and purification,  
so that at the<sup>1</sup> moment that NN is washed with it,<sup>5</sup>  
let him become safe,  
yea, yea, at once, at once!<sup>1</sup>

I adjure you today,  
(by) his 4<sup>1</sup> imperishable mysteries,  
who are<sup>1</sup> Daveitha Eleleth Īrem<sup>1</sup> Mōsiēl,  
who are spread out<sup>10</sup> over the 4 directions of heaven.

I adjure (you) today,<sup>1</sup>  
Father almighty, by (?) the holy sounds,<sup>1</sup>  
whose names are Achi Acha Acham<sup>1</sup> Ra.

I adjure you today,  
by the first<sup>1</sup> word that arose in your heart<sup>15</sup>  
and became your only<sup>1</sup> Son,  
who is Jesus Christ,  
and his<sup>1</sup> holy powers that I have named,<sup>1</sup>  
that you send<sup>1</sup> me our holy Mother of God,<sup>20</sup>

St. Mary, the holy virgin,<sup>1</sup>  
and she bless them and the water,  
and she consecrate<sup>1</sup> them  
and seal (the) water (and) the oil,<sup>1</sup>  
so that at the moment that I pour the water<sup>1</sup> upon NN,  
he may become strong<sup>25</sup> and healthy and completely  
well,<sup>1</sup>

through (the) power of the Father and the<sup>1</sup> Son  
and the Holy Spirit,  
for ever<sup>1</sup> and ever,  
Amen, Amen, Amen,<sup>1</sup>  
yea, yea,  
at once, at once,  
Jesus Christ!

(9)

Procedure: 7 bay leaves; 7 leaves of a<sup>1</sup> thorn bush (?); 7 sticks of a plant  
of Mary; 7 sticks<sup>1</sup> of Ethiopian mint; 7 lemon leaves; 7<sup>1</sup> sticks of wood of  
Abraham; a new pot;<sup>5</sup> spell-free (?) water. Fast while the moon<sup>1</sup> is waxing;  
offer myrrh; write with new alēchtam;<sup>1</sup> genuine (olive) oil, a burning lamp,  
until you are finished.<sup>1</sup>

angels  
97. apers  
nces  
1800. berg.  
85. •  
II. pers

Mary	Mary Magdalene <sup>1</sup>
Jesus Christ (in ring letters)	Mary the <sup>10</sup> daughter (?) of Clopas <sup>1</sup>
	Mary of <sup>1</sup> James <sup>1</sup>
Maria	(ring signs,
Mariham	ring letters,
Marihēu	drawing of
Marisei	unceasing (?)
	Mary) pain (?)

Iamlichos Martianos Marximos Antinias<sup>1</sup>  
 Ebsaimēs Ouasik Marouer  
 Titra Maō Tap<sup>15</sup>keh  
 Titra Thapas  
 Titra Thapaoth Ethoou,<sup>1</sup>  
 (I adjure you)  
 that you (fem. sg.) go out of God's creature.<sup>1</sup>  
 The Lord said by his own mouth,  
 You shall not<sup>1</sup> enter the creature.  
 If you are disobedient<sup>1</sup> to me,  
 I shall seal (your) mouth with a bit<sup>20</sup>  
 and put a bond (?) on (your) foot.  
 I have said this (?),  
 I shall do it (?),  
 yea, yea!<sup>1</sup>

OOOOOOOOOO	OOOOOOOOOO
Ō AAAAAA	(ring letters, ring signs)
(drawing of a head)	EEEEEE

(drawing,  
 ring signs  
 and letters)

(10)  
 I beg and I invoke<sup>1</sup> you today, Nassklēn,<sup>1</sup>  
 who guards and protects the<sup>1</sup> body of King Solomon,<sup>5</sup>  
 all the days (of) his life.<sup>1</sup>

I adjure you today,  
 (by) your<sup>1</sup> powers and your names and your<sup>1</sup> figure(s),  
 that at the moment<sup>1</sup> that NN wears your figure,  
 you must<sup>10</sup> begin guarding him<sup>1</sup>  
 all the days (of) his life,<sup>1</sup>  
 from all evil spirits  
 and<sup>1</sup> unclean spirits  
 and all powers<sup>1</sup> of the devil  
 and<sup>15</sup> all temptations  
 and attacks  
 and all<sup>1</sup> magic  
 and all sorcery {and} of<sup>1</sup> the devil.

Drive them from<sup>1</sup> NN,  
 yea, yea, at once!  
 It is done.<sup>1</sup>

Satōr Aretō Tenēt Ōtera Rō<sup>20</sup>tas,  
 the one who is holy, our savior Jesus Christ,<sup>1</sup>  
 (ring signs and letters)<sup>1</sup>

ŌRŌRŌRŌFFFFF<sup>1</sup>  
 ŌRŌRŌR RFF<sup>1</sup>

Michaēl Gabriēl Suriēl Raf<sup>25</sup>aēl Zetekiēl  
 Samphoēl Anaēl<sup>1</sup>  
 Anaēl:

Help, protect NN,  
 Barch Bas<sup>1</sup>

IIIIIII CHCHCHCHCHCHCH (ring signs)

(11)

(ring letters and signs) Baletharoi<sup>1</sup>  
 Sariōini<sup>1</sup>

angels  
 97. apers  
 nces  
 1800. berg.  
 85. •  
 II. pers

Michaēl Gabriēl Raphaēl Suriēl<sup>1</sup>

Sarathiēl Zetekiēl Anaēl<sup>5</sup>

Satōr Sabaōth almighty

Jesus Jesus Jesus,<sup>1</sup>

the savior, Emmanuēl,

Aretō<sup>1</sup> Adōnai Methemōn:

You must release<sup>1</sup> the blood of NN, yea!

Tenēt Elōi

Ōtera<sup>1</sup> Elēmos

Tōras Sabaōth:<sup>10</sup>

Help, watch over, release (?) the blood<sup>1</sup> of NN,  
yea, yea, at once, at once!

It is done.

(bottom of page blank)

(12)

In the name (of) the Father and (the) Son (and) the Holy Spirit!<sup>1</sup>

Manix

Phourat

Phouranei

Jesus Christ (ring signs, ring letters, drawings of guardians)

Abiouth

Jesus Christ

Garnabiouth

(on a shield:)

Yōkap the father

the son of  
the virgin

Yaō Saboōth

Mary;

(on a figure:)

Mosos

Adōnai

Watch over NN.

Alkar

Karha

Garnabiēl

Bēth

(on a figure:)

Ssisos

Sabaōth

Bēthaei

A Ō (in ring letters)

Bēthaf

(13)

Manix Phourat Phouranei,

these 3<sup>1</sup> guardians who watch over the body (of) the Father almighty,<sup>1</sup>  
you (sg.) must watch over my body—me, Joseph son of Paraseu.<sup>1</sup>

Abiouth Garnabiouth Garnabiēl,<sup>5</sup>

these 3 guardians who watch over the body of Jesus Christ<sup>1</sup> the Son (of)  
God,

you must watch over my body—me, NN.<sup>1</sup>

Bēth Bēthaf Bēthaei,

these 3 guardians who<sup>1</sup> watch over the body of the Holy Spirit,  
you must watch over the<sup>1</sup> body—me, Joseph son of Paraseu, yea, yea!<sup>10</sup>

I adjure you 9 guardians,

by the first<sup>1</sup> labor pain that Mary had until she gave birth to<sup>1</sup> Christ the Son of  
God:

You (sg.) must watch over NN, yea, at once!<sup>1</sup>

I adjure you 9 guardians,

(by) the sufferings that the<sup>1</sup> Son (of) God experienced upon the wood (of) the  
cross:<sup>15</sup>

You must watch over the body of NN child of NN, yea, yea, at once!<sup>1</sup>

I adjure you 9 guardians,

by the five nails<sup>1</sup> that were driven into the hands and his feet of<sup>1</sup> Jesus Christ  
the Son of God,

whose names are<sup>1</sup> Sōtōr Aretō Tenēt Ōtera<sup>20</sup> Rōtas:

You must watch over the body of NN, yea, at once!<sup>1</sup>

angels  
97.  
apers  
nces  
1800.  
berg.  
85.  
II.  
pers

I adjure you 9 guardians,  
 (by) the vinegar and<sup>1</sup> the gall that Jesus the Son of God tasted<sup>1</sup>  
 when he was lifted up on the cross:  
 You must watch over NN, yea, yea!<sup>1</sup>

I adjure you 9 guardians,  
 by the 3 cries<sup>25</sup> that Jesus called out  
 until (he) gave the spirit<sup>1</sup> (into) the hands of the good Father:  
 You must watch over NN, yea!<sup>1</sup>

I adjure you 9 guardians,  
 by the spear<sup>1</sup> thrust that was delivered into the right side<sup>1</sup> of Jesus the  
 Son of God  
 when he was lifted<sup>30</sup> up on the cross, and water and blood<sup>1</sup> poured  
 out:  
 You must watch over NN, yea!

(14)

I adjure you 9 guardians,  
 by the 3<sup>1</sup> teardrops that came forth<sup>1</sup> from the eyes of the good Father  
 upon<sup>1</sup> the head of his Son Jesus when he was lifted up on<sup>5</sup>  
 the cross,  
 that (you) watch over NN, yea, at once!<sup>1</sup>

I adjure you 9 guardians,  
 by the<sup>1</sup> holy remnants that are placed<sup>1</sup> upon them,  
 the body and the blood of Jesus<sup>1</sup> the Son of God,  
 in the church<sup>10</sup> of (the) Son, the child in the heavens (?):  
 You must watch over (NN).<sup>1</sup>

I adjure you 9 guardians,  
 by Ḫ(r)pha,<sup>1</sup> the body of the Father,  
 and Ḫorhamiēl,<sup>1</sup> the great finger on the right hand of the Father,<sup>1</sup>

and Abrasax, who measures the right hand<sup>15</sup> of the Father:<sup>1</sup>  
 You must watch over the body of NN, yea, yea, at once!<sup>1</sup>

I adjure you 9 guardians,  
 by the two<sup>1</sup> hands of the Father almighty,  
 whose<sup>1</sup> names are  
 Andramiēl, which is his right hand,<sup>20</sup>  
 Drachael, which is his left hand:  
 You must watch over NN, yea!<sup>1</sup>

I adjure you 9 guardians,  
 by the two<sup>1</sup> feet of the Father almighty,  
 whose names<sup>1</sup> are  
 Thaōth, which is his right one,  
 Thaōtha,<sup>1</sup> which is his left one,  
 that (you) watch over NN, yea, at once!<sup>25</sup>

I adjure you 9 guardians,  
 by his 4<sup>1</sup> pillars that hold up heaven,<sup>1</sup>  
 whose names are  
 Sēt Sēntas

(15)

Sēntalalas  
 Sēntalalia,<sup>1</sup>  
 that (you) watch over the body of NN, yea!<sup>1</sup>

I adjure you 9 guardians,  
 by<sup>1</sup> these blessed names that are on the right side<sup>5</sup> of the altar of  
 the Father,  
 which<sup>1</sup> are  
 Sabaōth Mēthēmōn Soumithion<sup>1</sup>  
 Perichē Akramata Taektōr<sup>1</sup>

angels  
 97.  
 apers  
 nces  
 1800.  
 berg.  
 85.  
 .  
 II.  
 pers

F(e)miēl Santalalia:  
You must watch over NN, yea!<sup>1</sup>

Sanctus, Sanctus, Sanctus, Lord Sabaoth!<sup>10</sup>  
Heaven and earth are full of (your) (?) holy<sup>1</sup> glory! Amen.

Jesus Christ, help him<sup>1</sup>  
through the powers of these blessed names,  
which are<sup>1</sup>

Abia Ephichē Arthasa Abaktani Ourion<sup>1</sup>  
Eleōth Alabia Atha Abathithal  
Jesus Christ<sup>15</sup>  
Pepōrk Manoushros Komuēl<sup>1</sup>  
Sarak Metha Farmaros Pharara<sup>1</sup>  
Ehtōrō Ōmar Adōnai  
Paōratos<sup>1</sup> Pamiantōs Pamētratōs  
Ouphamiēl<sup>1</sup> Ōrphaēl.

Jesus Christ, help NN  
and everyone<sup>20</sup> who will wear the 9 guardians,  
whose<sup>1</sup> names are

Abiēl Bēth Bētha Bēthanei<sup>1</sup>  
Anaēl Eriēl Choumacha Manon<sup>1</sup>  
Manaba.

Jesus Christ, watch over NN,  
yea, at once,<sup>1</sup>  
Sabachōriēl Sariēl Sēriēl<sup>25</sup>  
Ruēl Marmaruēl Sabaōth<sup>1</sup>  
Bathuēl Michaēl Gabriēl Rapha'ēl  
Suriēl Zetekiēl Salathiēl

(16)  
Anaēl.

Jesus Christ, help NN<sup>1</sup>  
through (the) power of these names,

Tara'miēl Eskehōēl Mesōb<sup>1</sup>  
Memoi.

Jesus Christ, you must watch over NN,  
yea, yea,<sup>5</sup>  
and everyone who will wear the figure.<sup>1</sup>  
Let him become like the tree<sup>1</sup> of life  
in (the) middle (of) paradise, yea!<sup>1</sup>

The procedure: Write with saffron and virgin oil (?)<sup>1</sup> and rose water on paper. Bind them upon them.<sup>10</sup> Write again on a cup (?); wash them off; pour it in the (drawing of a vessel?).<sup>1</sup> Spell-free (?) water. Write (?) again (with) virgin (oil?) on a sheet,<sup>1</sup> on the shoulder of a pot; . . . linen thread (?);<sup>1</sup> virgin palm leaves on the shoulder of a pot. Offering: <sup>1</sup> mastic; alouth; storax; muscatel; water;<sup>15</sup> rose water. It is done well, Amen.<sup>1</sup>

My heart has uttered a good saying;<sup>1</sup>  
I myself shall declare my deeds to the king;  
my tongue<sup>1</sup> (is) a pen of a scribe who is fast in writing.<sup>1</sup>  
He is fairer than all the children of humankind.

You must stop the flow of<sup>20</sup> blood of NN,

Michaēl Gabriēl Raphaēl<sup>1</sup>  
Suriēl Sarathiēl Zetekiēl Anaēl<sup>1</sup>  
Sōtōr Sabaōth almighty  
Jesus Jesus Jesus Christ,  
the<sup>1</sup> savior, Emmanuēl,  
Aretō Adōnai<sup>1</sup> Methemōn:

You must stop the flow of blood of NN, yea, yea!<sup>25</sup>

Tenēt Elōi  
Ōtera Elēmas<sup>1</sup>  
Tōras Sabaōth:  
Help, watch over, give (?)<sup>1</sup> healing in NN,  
yea, yea, at once, at once!

angels  
197. papers  
ences  
o 1800. Berg.  
685. i.  
II. spers

(17)

(10 lines of apparently magical script, with Greek-Coptic letters, Semitic-like letters, and lines and shapes in series)

with spell-free (?) water.<sup>11</sup>

OOOO	Christ	muscatel	(star)	glass
OOO				plate (?)
(ring signs, letters)	(drawing of Christ)	limpid blood	(sun)	
mastic				
alouth; storax			while the moon is waxing <sup>18</sup>	

Lord Jesus Christ,  
produce a good gathering,  
bring before<sup>1</sup> anyone, NN, and his shop,  
Anani<sup>20</sup>as Azarias Misaēl  
Athanaēl Manuēl Akuēl  
AAAAAAA  
AAAAAAA<sup>1</sup>  
Labaēl Uriēl B(e)msaēl:  
He must gather<sup>1</sup> everything,  
whether garments  
or gold<sup>1</sup>  
or silver  
or any goods,  
(to) come into<sup>25</sup> the house of NN child of NN,  
and all (the) generation of Adam,<sup>1</sup>  
all the children of Zoe,  
and all the offspring<sup>1</sup> of Ismaēl  
with hands full of all good things,<sup>1</sup>  
bringing them,

giving them,  
(into) the hands of NN,<sup>1</sup>  
yea, yea, at once!

(18)

Sabaōth almighty, I adjure you today,<sup>1</sup>  
(by) your names and your powers and your<sup>1</sup> amulets  
and your places where you dwell,<sup>1</sup>  
that just as you quenched the fire<sup>5</sup> of the fiery furnaces  
of Nebuchadnezzar<sup>1</sup> king (of) Babylon,  
through the power (of)<sup>1</sup> the archangel Michaēl,<sup>1</sup>  
you quench the small (?) fire and fume<sup>1</sup> (and) fever in NN,  
yea, at once!

Ananias<sup>10</sup> Azarias Misaēl  
Setrak Misak<sup>1</sup> Abtenakō  
Lal Boual Moual<sup>1</sup>  
Boutha Bake Aules Eules  
Eō<sup>1</sup> Sō Lektēs Mēte  
Bitebōithi Ne<sup>1</sup>dōle  
Bōithōn Ethē  
(ring letters, ring signs)

Outhē  
Help!  
Ananias Azarias Misaēl  
(drawings of the three youths)  
(ring letters, ring signs)

angels  
97. apers  
nces  
1800. berg.  
85. •  
II. apers

THEOLOGY LIBRARY  
CLAREMONT, CALIF.

556126

SEARCHED INDEXED 37058814 CSTMxc

OCCASIONAL PAPERS  
of

THE INSTITUTE FOR ANTIQUITY AND CHRISTIANITY

1. The Coptic Gnostic Library Today  
*by James M. Robinson*
2. The Delphic Maxim ΓΝΩΘΙ ΖΑΥΤΟΝ in Hermetic Interpretation  
*by Hans Dieter Betz*
3. An Enthronement Ritual at Ugarit  
*by Loren R. Fisher & F. Brent Knutson*
4. Introduction to the Facsimile Edition of the Nag Hammadi Codices  
*by James M. Robinson*
5. Plutarch's Critique of Superstition in the Light of the New Testament  
*by Herbert Braun*
6. Old Testament Form Criticism Reconsidered  
*by Rolf P. Knierim*
7. Earliest Christianity in Egypt  
*by Birger A. Pearson*
8. Renunciation Towards Social Engineering  
*by Vincent L. Wimbush*
9. The Composition of Q  
*by John S. Kloppenborg*
10. Anecdotes and Arguments  
*by Burton L. Mack*
11. Carl S. Knopf and the IAC Tablet Collection  
*by Tova Meltzer*
12. Adam and Eve and the Serpent in Genesis 1–3  
*by Elaine H. Pagels*
13. Rossi's "Gnostic" Tractate  
*by Marvin W. Meyer*
14. Excavations in the Deep-Structure of the Theological Tradition  
*by Karen J. Torjesen*
15. Chalcedonian Power Politics and the Demise of Pachomian Monasticism  
*by James E. Goehring*
16. Some Observations on the Concept of Sin at Qumran  
*by Clayton N. Jefford*
17. Innocence and Power in the Christian Imagination  
*by Burton L. Mack*
18. The Dromedary Revolution  
*by H. Keith Beebe*
19. The Pachomian Monastic Library  
*by James M. Robinson*
20. Neither Here Nor There: Luke 17:20–21 and Related Sayings  
*by Risto Uro*
21. Itinerant Prophetesses: A Feminist Analysis of the Sayings Source Q  
*by Luise Schottroff*
22. Traces of Early Egyptian Monasticism: The Faw Qibli Excavations  
*by Gary Lease*
23. Manuscript Discoveries of the Future  
*by James M. Robinson*
24. The Population of Capernaum  
*by Jonathan L. Reed*
25. Third World Challenges in the Teaching of Biblical Studies  
*by Patrick J. Hartin*
26. Form and Context in the Royal Inscriptions of Shalmaneser III  
*by Tammi J. Schneider*

angels  
97.  
apers  
nces  
1800.  
berg.  
85.  
II.  
pers

27. The Ancient Library of Alexandria and Early Chr. Theological Developmen  
by J. Harold Ellens
28. The Jesus of the Sayings Gospel Q  
by James M. Robinson
29. The IAC: Publications of the First Quarter-Century  
by Jón Ma. Ásgeirsson
30. A Further Fragment of 1QSb; The Schøyen Collection MS 1909  
by George J. Brooke & James M. Robinson
31. I Was Thought to Be What I Am Not: Docetic Jesus and the Joh. Tradition  
by Gregory J. Riley
32. On the Old Testament's or TaNaK's Spirituality of Human Existence  
by Rolf P. Knierim
33. The Origins of Kingship in Israel and Japan: A Comparative Analysis  
by Marvin A. Sweeney
34. Nag Hammadi: The First Fifty Years  
by James M. Robinson
35. The Gospel According to the Jesus Seminar  
by Birger A. Pearson
36. Medieval Diversity and the *Charivari*  
by Nancy van Deusen
37. The Authority of Scripture: Canon as Invitation  
by Antony F. Campbell, S.J.

BF  
1600  
•M3413  
1997

The magical book of Mary and the angels  
: in English translation. --  
Claremont, CA : Institute for  
Antiquity and Christianity, 1997.  
21 p. ; 25 cm. -- (Occasional papers  
; no. 38)  
Cover title.  
Includes bibliographical references  
(p. 4).  
1. Magic--Texts--Early works to 1800.  
2. Universitätsbibliothek Heidelberg.  
Manuscript. P. Heid. Inv. Kopt. 685.  
3. Magic, Coptic--Manuscripts. 4.  
Manuscripts, Coptic--Germany--  
Heidelberg. I. Meyer, Marvin W. II.  
Title III. Series: Occasional papers  
(Institute for Antiquity and  
Christianity) ; no. 38.

656120

CCSC 26 JAN 98 37393314 CSTMxc